1:Radin E-5 (1908-1913) 1923
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Winnebago Names of Other Tribes and Peoples

552

At the present time the Winnebago appears to have names only for the following tribes and peoples:

Omaha, Oma'ha'.
Sioux, Ca'ha'.
Oto, Wadjokdjadja.
Iowa, Waxoie.
Pawnee, Pani.
Menominee, Kayi.
Fox, Wacoroka.
Sauk, Zagi.
Potawatomi, Waxax.
Ojibway, Regatci.
Kickapoo, Jakdjanagi.
Osage, Worac.
French, Djimoxgreoma.
Germans, Dayeri.
English, Zagana'r.
Irish, Hit'e waxacicik.
Whites in general, Ma'hi zodera.

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539 614 776 something. Ha ha, our friends have come. Sit opposite (those opposite said). As long as we live we will attend to the fire for you." "Listen, our friends, they are speaking." "Ha, ha, sit opposite me" (a new clan has entered). They sat down. "You Water-spirit clan, what relation, my friend, will you be to me?" "What relation shall I be to you? You will be my chief." "Good. Now listen, a dog is howling. Let us wait for him." So the Thunderbirds waited for him. "Let us call him." "Ha, ha, my friend, we wish to teach the two-legged walkers something. As we say so will the Winnebagoes ever be." Again the Thunderbirds spoke, "Listen, some one has said something. Two people have come. We will call them the Buffalo clan."

The Warrior Clan

Introduction

614 There are not many members of this clan left, although it seems to have been quite important in the old days, to judge from the number of effigy mounds all over Wisconsin. There seems little doubt but that those bird effigies with unsplit tail are supposed to represent this clan.

Only one version of the origin myth was obtained. There is little [552 266] to be said about it except that it mentions the fact that it was customary to have names for dogs. One statement seems to point toward cannibalism. As was pointed out in the preceding discussion, there is a boastful claim that they were chiefs.

614 178 Although, at the present time, this clan is known only as the wonąyiru ðe'ąkrak (fear-inspiring men), its older name was hawk, and as such it was still known to J. O. Dorsey. When the present name began to be popular, it is impossible to say, but we feel confident that it has been in partial use for a considerable length of time. The change is quite in line with the rather common habit of referring to the Thunderbird clan as the chief clan and the Bear clan as the soldier clan. In other words, we have a name indicative of the functions of a clan superseding the older animal name. It is only in the case of the Warrior clan, however, that this substitution has been complete.

614 There is no indication in the myth that the Warrior clan was ever localized. A number of informants stated that the clan was but a division of a general bird phratry. In version 2 of the Thunderbird clan origin myth it is stated that the second of the two brothers was the ancestor of the Warrior clan. Dorsey, as we have seen, obtained the same information.

[361 400] The Warrior clan seems to have had a lodge in the northwest corner of the village. In this lodge they claimed that prisoners were

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The following dog names were obtained: 614
A black dog with yellow eyebrows and breast is called *kesiga'rayega*, 231
Opens-beehives; black female dog, *kadekiga*, Picks-acorns; black 552
dog with white around the neck, *kete hagawanuga*, Runs-for-acorns. The chief also had the privilege of calling a dog *worazuga*, to show his superiority over the other members of the Bear clan. From another informant the following were obtained: *Trapiracedga*, Eats-everything-except-hide; *trakorawka*, Pulls-out-deer-liver.

ORIGIN MYTHS

FIRST VERSION [1]

Informant, member of the clan: In the beginning a bear came 614
walking on the ocean. When he got to the shore he flew off as a 539
raven and alit on the shore. The first being he saw was a Dog clans- 776
man. Then he entered the lodge and sat opposite him. That is

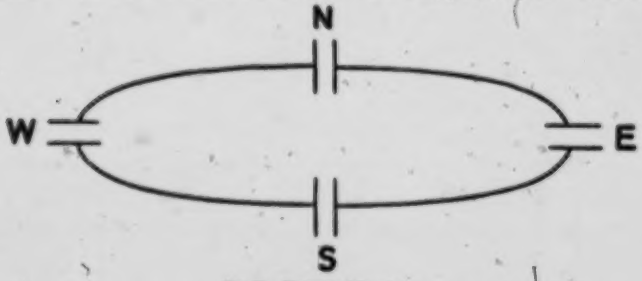

FIG. 35.—Diagram of Bear lodge.

why they call one another friends, or "he who sits opposite me." From the fact that he flew off as a raven we have a name (*kazijigaga*). The lodge had four doors, one on each end and one on each side (fig. 35). They landed at Green Bay, where a great gathering was held of all the clans. The other Bear clansmen claim that it was water foam that flew from the water, and it is from that fact that they obtained so much life. The fact that he (the bear) changed himself twice is the reason for his greatness among his fellow clansmen. Originally it was the fourth born who was sent from across the ocean.

SECOND VERSION

Informant, father of above: In the beginning 10 brothers started from across the ocean to the great clan meeting. When they got near, four waves came ashore and a raven flew from the waves, but when it alit (on land) it was a bear that walked. They were the greatest

[1] There are so many versions of the origin of the Bear clan that I think it best to give all I obtained. They are all discussed on p. 328.

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867 782 276 Thus he made the tobacco so that humans may ask life with it, and he will grant them their desires. This is all."

CLAN NAMES

FOR HIK'IK'ARAIJERA (BUFFALO CLAN)

614 551
Morstcega.....He who travels the land.
Tcanimaniwinga.....She who walks ahead.
Tcenikaiga.....Suckling buffalo calf.
Tcega.....Buffalo.
Tcep'anu"pga.....Two buffalo heads.
Tcetca"iwinga.....First buffalo.
Tcedojenik'a.....Buffalo yearling.
Tcedonik'a.....Young buffalo bull.
Tcewinxedega.....Big female buffalo.
Wirukanaga.....He who is in control.
Hohekmaniga?.....Shaggy walker.
Tcehatcowinga.....Buffalo hide blue.
Mangiksuntega.....Shakes the earth by striking.
Tcep'aga.....Buffalo head.
Manok'azuhiga.....Kicking up the earth.

THE DEER CLAN

INTRODUCTION

614 173 The first version of the origin myth of the Deer clan is in part like that of version 6 of the Bear clan origin myth and in part like that of version 1 of the Thunderbird origin myth. It is the only myth that shares with version 1 of the Thunderbird origin myth the account of the origin of death.

614 The Deer clan does not seem to have had any important functions, although in myth 1, it is stated that they claimed a "partial" chieftainship, whatever that may mean.

[571] It was considered an insult to tell a member of this clan that he resembled a deer.

[302] The facial painting is the same as that used for the Elk clan. (Pl. 46.)

[826 761] The Deer clan people tell one another not to sing their clan song very loudly, and also not to make any sudden movement of their limbs, for each movement might cause the death of a human being. For the same reason they are told not to weep too loudly, as each deer's limb is a symbol of one of the four directions. When, therefore, a Deer clansman moves a limb too hard when he is weeping over the decease of a member of his clan, he might be "putting some human being in the earth," and the wind would blow hard.

[552] The dog names obtained were *wankcigohoniga* and *na"naicgiga*.